The Bombay Guardian.

VOL. XXVII.—NEW SERIES.—No. 19. SATURDAY, JULY 9, 1881. Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

July 17, 1881.——*Luke* XI. 37-47.

A CERTAIN Pharisee invited Jesus to dine with him, or rather to breakfast with him. Jesus accepted the invitation, for his separation from the world did not consist in avoiding the society of men, confining himself to that of his disciples. This Pharisee was also a professor of religion, and thought that he was straining a point in receiving such a person as this Galilean to his house. Christ's "even as I am not of the world" referred to the principles and maxims by which he was governed. He went into this house to do his Father's will, and that house saw and heard what it had never seen or heard before. The first thing to arrest the attention of the Pharisee was that Jesus did not wash before eating. Jesus would have not deviated from this custom, which in itself was unobjectionable, if it had not been that men were making a righteousness of it, treating it as a command of God to observe which was a token of piety, to neglect it a token of impiety. Phariseeism delighted in these tests by which they made it appear that there was a radical distinction between them and others. The result was a fearful intensification of spiritual pride, and a public stigma attaching to all who did not conform to the religious ideas of those who sat in Moses' seat. There is nothing so deeply rooted in human nature as the spirit of Phariseeism, no, not even the Sadducean spirit of skepticism. How many to-day are judging others because they do not conform to the tests which they are imposing, making more of their own religious crochets than of the test laid by Christ, "Ye are my disciples if ye do whatsoever I command you."

"And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness." A similar passage is found in Matt. xxiii. 25, and there the inward part plainly refers to the inside of the dishes. They were most scrupulous to wash the cup and platter so that they exhibit no defilement, and this not merely for cleanliness' sake but as an important part of religion; but they gave little heed to the testimony borne by what was put in the vessels. How did these Pharisees get the money by means of which they were enabled to live in this style and give this entertainment? They obtained it by means of their religious reputation, making people believe it was an act well-pleasing to God to give to them, and gathering in this way even from the poor that had barely enough for the necessities of life. If they had really been the servants of God whom they profesed to be, they would have sought rather to alleviate the wants of the poor and needy than to spread their own table thus finely. Christ, looking on the table as it was spread, instead of being pleased with the beautiful appearance presented, was grieved because of the extortion and wickedness that had obtained for the master of the feast the means of spreading this table. He pointed out to the Pharisee that the best kind of purification would be the imparting of the good things there provided, to the lowly and needy ones of society. "Your inward part." Applying this to the hearts of the Pharisees, we understand that in the sight of the Lord, these hearts were filled with extortion and wickedness. We cannot rightly appreciate this language unless we call to mind that the pesons spoken of were the pastors of God's people, the ministers of the establishment, not only looked upon by the community generally as men of unimpeachable piety, but regarded by themselves as such. They not only persuaded others that piety was shown by contributing to their needs, and obeying their instructions but they had no other conception of religion, than this. Their religion was of a kind to leave their natural selfishness on the throne. The gratification of their love of luxury was more pleasing to God, than the relief of the most pressing wants of the poor and needy.

"Ye fools, did not he that made that which is without make that which is within also?" They seemed to think that God was only solicitous about the externals of religion and not about the inner man. Applying this to the vessels which they so irreligiously cleansed, and so irreligiously filled with that which had been purchased with money really belonging to others, we see the force of what follows: "Give alms of such things as ye have; and behold, all things are clean unto you." There is reason to fear that while religionists of the present day are glorifying themselves on the beauty of holiness in externals, the eye of the Master is directed to those whose wants might have been relieved by the money thus wrongly expended.

"Woe unto you Pharisees!" Our Lord proceeds with terrible iteration to reveal the cloud of divine wrath impending over the heads of these Pharisees, because they were so scrupulously religious in minute and unimportant matters, while they shut their eyes to the most marked obligations of the children of God. They were not neglectful of the tithes demanded by the Mosaic ritual, as so many were; they would even pay tithes of the herbs that might spring up in their bit of garden; but the love of God that constrains men to visit the sick and help the needy and speak kindly to the wretched, was a stranger to their breasts. They loved to occupy the most conspicuous places in the religious gatherings, and to have great deference shown them in public places. They were as graves that appear not, the memorial stones having been removed, so that men walk over them without the slightest idea that dead men's bones are just beneath their feet. He whose eye penetrates the superificial earth and sees the hidden corruption, does he not see the hidden corruption of the Pharisaical heart? One of the lawyers that were sitting there, said, Master, thus saying thou dost reproach us also. The idea in his mind was probably this: 'You are condemming the best men in the land, men with whom we are proud to be associated. How unseemly then are these diatribes.' So much the worse for you, if you belong to the same category, and you do. You bind heavy burdens on men which you yourselves would not dream of touching, insisting that men shall contribute to the revenues of the Church when they can scarcely keep body and soul together by their exertions; while they consider themselves by their official position exempted from all obligation to contribute. Woe unto you: Yes there is woe for you too. Ye build the sepulchres of the prophets, and your fathers killed them. Professing to have in high reverence the prophets of old and calling loudly for new monumental memorials of them, you are yet most clearly exhibiting the very spirit that actuated those who persecuted them and set them at nought. In our modern churches people have not the slightest objection to our pouring out anew these vials on the ancient Pharisees. It seems to be thought that Phariseeism, with demoniacal possession, belonged to a condition of things with which we have no kind of connection. We do not think of tithing mint, or making a religion of the cleansing of cups &c. But no one can read the Gospel aright who does not lay hold of the underlying principle. Phariseeism is terribly alive at the present day and a good deal nearer to some of us than we suppose. The selfishness of the heart still knows how to disguise itself in most religious costumes and postures and performances. The awful strength of our Lord's language is dictated by love for the poor sheep who were led by this specious piety, either into hopelessness as to their own salvation or into a slavish deference to these reputed holy ones, the overflow of whose goodness might perhaps get them to heaven.

WEEKLY REVIEW.

—THIS week's mail has brought us the intelligence of the death of Mr. Andrew Wilson, eldest son of the late Rev. Dr. John Wilson of Bombay. He was born in Bombay in 1830, the year following that in which Dr. Wilson came to the country. He was at an early age sent home to Scotland to be educated, and was brought up, as so many children of Anglo-Indians are, remote from all direct paternal and maternal influences. In the memoirs of the first Mrs. Wilson there are some touching references to the children thus separated from a parent's shielding care. Mr. Andrew Wilson studied in the Universities of Edinburgh and Tubingen, the spiritual atmosphere of which latter place was certainly at that time not favourable to

the formation of the best religious principles. The aspiration of his parents that he should be a missionary, did not at all accord with his own ideas. His ruling tastes appear to have been literature, travel and conviviality. He had unusual mental power, but was wanting in those habits of industry and self-control that are necessary for the best development of such power. He had also great conversational power, and by his geniality easily made friends for himself, though not always such as were fitted to do him good. A contemporary says of him, "though naturally religious, his ideas on religion were eccentric in the extreme." They do not appear to have been formed upon the word of God, though possibly they may have undergone some change in latter years with which we are not acquainted. About a quarter of a century ago he came to Bombay and for a short time edited the *Bombay Times*. He returned to the old country, edited a paper at Berwick, went to China to edit the *China Mail*, saw a good deal of the country in connection with the work of putting down the Taeping rebellion, and wrote the history of the "Ever-Victorious Army." He visited Japan and America, spent some time in England in literary work, and then came again to Bombay. He edited the *Bombay Gazette* for a season and started a paper called the Star of India, a star that did not long continue above the horizon. For some years before his death he was living at Howtown, Ullswater, writing for Blackwood occasionally. He was the author of a very able and interesting work entitled "The Abode of Snow" noticed by us at the time when it appeared. He was never married. He died at the age of 51. With his shattered constitution the wonder is perhaps that he lived so long. His course presents a great contrast to that of the Rev. J. V. S. Taylor, noticed in our last. They were both sons of missionaries, both born in Western India, both educated at home, both men of marked ability; but in other respects they differed greatly. We knew Mr. Andrew Wilson, and he never produced upon us the impression that he was a happy man, but rather that he had a conscious lack of happiness and a difficulty in sustaining his interest in life, and was consequently tempted to seek in conviviality and in stimulants the needed excitement. A notice of him in the *Scotsman* concludes as follows:

"In 1875, soon after his final return from India, Mr. Wilson took up his residence at Howtown, on Ullswater. The late autumn of the same year was devoted to a lengthened visit to the Riviera and south of France, which furnished material for some readable articles in "Blackwood." Finding the Howtown climate suited his health, he ultimately settled there, indulging his natural predilection for the retired life of a scholar and thinker; though, it must be confessed, rather disappointing the expectations of friends who had hoped for a period of fruitful literary activity. He had several plans laid, which, to the regret of all who knew his powers, were never carried into execution. Among other projects, he was known to have made studies for a life of Schiller, which was to have found a place in Blackwood's series of "Foreign Classics," and for which he was no doubt specially qualified by his intimate knowledge of German poetry. As it is, he remains best known to the public by the "Abode of Snow," a book not more remarkable for its descriptions of scenery and adventure than for the keenness of observation displayed in regard to the character of the people with whom the writer was brought into contact. Here, as elsewhere, Mr. Wilson showed that appreciation of the humorous side of things which is so often a material help to genuine insight. The critical faculty, it may be added, was strongly developed in him; and he showed a good deal of political foresight in regard to matters on which he had adequate information. By his friends he will be remembered as the genial companion, whose racy and varied conversation afforded them many a pleasant hour."

—The *Subodha Patrika*, an Anglo-Marathi paper, is the organ of the Prarthana Somaj of Bombay, which may be regarded as an offshoot of the Brahmo Somaj of Calcutta. Our contemporary declares that the Bombay Somajists do not see their way to accept the teachings of the "New Dispensation." They have followed Baboo Chunder Sen very far, but can go no farther. The *Rev.* Bhai Amrita Lal Bose has been for sometime trying to persuade them to adopt the new, newer, newest teachings of the Calcutta minister, but without success. The *Subodha* seems to think that Chunder Sen is leading his followers in a vicious circle, and having started from idolatry is now coming round to the same point.

The innumerable rites that are now being practised, the Eucharist, bathing in the waters of the Jordan, the Fire-sacrifice or Homa, the vow of poverty and others will similarly in the course of time make of this movement such a religion as Hinduism now is. If even now when the men who are introducing these ceremonies are alive, the Editor of the Review has found it necessary to devote a portion of his journal regularly to the explanation of their proper meaning, it admits of little doubt that they will be misunderstood in the course of time and Brahmism will become an idolatrous religion. And if some of the ceremonies of the existing religions are to be admitted by giving a theistic sense to them, why is the worship of idols to be condemned? If the eating of rice and the drinking of water, considering them to be the flesh and blood of Christ, are external symbols expressive of one's identification of his spirit with the spirit of Christ, or the throwing of ghee or sticks into the fire. of the sacrifice or suppression of the passions, surely throwing oneself at the feet of an idol is an outward expression of one's acknowledging God as his Lord and of his surrendering his spirit to his spirit, and the washing, dressing &c., of the idol, of his dedicating himself to the service of God. And if the rites that have been adopted are of great help to one in those spiritual excercises of which they are typical, an idol is of the greatest service in fixing one's wandering thoughts and directing them to God. And this is exactly the view taken of idol-worship by intelligent Hindus of the old school.

Some may claim that there is a distinction between Ritualism and Idolatry, and doubtless there is, but it is such a distinction as exists between the tender shoot and full-grown plant. Of one thing we have no manner of doubt, of this, namely, that Chunder Sen is ambitions of being known as the founder of a new religious system.

—With reference to the questions propounded by A. Y. C. (see Correspondence) we remark,—

1. That without faith it is impossible to please God. It is faith, not imagination, that enables us to offer acceptable prayer. The Bible does not contain any visible picture of God; does not describe the lineaments or form of Christ. God is a Spirit and must be worshipped in spirit and in truth, in the contemplation of his spiritual perfections. Moses desired to see the glory of God and he saw it; but instead of picturing to us any material image, he tells us he heard a voice, saying, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty."

2. The Bible teaches that God cannot be truly worshipped, except the Holy Spirit help the worshipper. The Spirit is represented as revealing God to us in the word.

3. In Him we live and move and have our being. He is not far from any one of us. Heaven is specially the place of his glorious manifestation. We may think of him as near; we may think of his glory in the heaven; but we are to think of him as he is shown in the word by the Holy Spirit; in the exercise not of imagination but of faith. To this end there must be constant, diligent, prayerful study of the Scriptures.

4. Thus searching the Scriptures we shall know how to identify those petitions which we offer in the Holy Spirit.

5. The law speaks to those who are under the law; the Gospel to those who are under the Gospel; it points out the duty of those who have the Gospel to make it known to every creature. The Gospel is God's offer of mercy to every creature. All are under condemnation. Men will be dealt with according to the light they have; but so far as we can observe, all men have a good deal more light than they follow. (See Luke xiii. 23-30.

6. For the believer to depart is to be with Jesus, to be absent from the body is to be present with the Lord.

—The Meeting of the Bombay Young Men's Chr. Association was held for the first time in the new Rooms opposite the Apollo Bunder on the first instant. If was thought it would be a good thing to hold the usual Monthly Meeting there without waiting for the place to be quite finished, and notwithstanding very heavy rain, there were a good many present. Earnest prayer was offered by several friends, solemnly dedicating the New Building to the Service of God, and short addresses were given by the Revs. R. Jeffrey, G. Bowen and Buchanan Blake.

Mr. Jeffrey read some verses which he had composed and which were, we understood, suggested by a remark of one of the members who spoke of the premises as "*our new house.*" We hope that some day visitors to the Rooms may have an opportunity of reading the poem.

The internal fittings are nearly complete. We understand that the necessary furniture will be put in as soon as possible; also that a garden is to be laid out, and a flag staff erected, both of which will no doubt attract the notice of many of the sailor and soldier friends, as well as others.

Some statements about finances were read at the meeting from which it appeared that including amounts that are promised, and which it is hoped will be paid in the course of the next month or two, a sum, in round figures of about Rs. 18000 will have been collected, and that a further sum of about Rs. 6500 is still needed to meet all liabilities on account, first, of the Apollo Bunder Building, and secondly, to complete the Coffee and Reading Room premises at the Prince's Dock. Part of these latter rooms are, we understand, finished, and will be opened for Tea, Coffee &c, in the course of a few days.

We hear that there are at present about 265 names on the Register of the Association,

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of which some few are not now living in Bombay.

We are informed that the Committee have accredited Mr. James Morris, C. E., now in London, as the Delegate of this Association at the International Conference of Young Men's Christian Associations to be held there during the first week of next month.

We heartily commend the work of the Association to the prayers and sympathies of all God's people. The Association needs all the help that can be given to it. Their work in the erection and carrying on of these premises will be, even in its mere secular character a great boon to the public, especially to the large number of young men who are living in this City, and the higher spiritual work of the Association will, we trust, be made a means of lasting blessing to many.

We belive that just now the current expenses are high, and we are sure that contributions towards them, as well as towards the Building funds will he thankfully received and acknowledged.

All who wish to join the Association should communicate with the Joint Honorary Secretary, care of the Tract and Book Society, Bombay.

—THE institutions and characteristics of a people have never been more severely tested, then those of the people of the United States have been during the last half century by the mighty influx of emigrants from all parts of Europe. Especially has evangelical religion been subjected in this way to a crucial test. There was no established church, no governmental patronage, no endowments to buttress the edifice and break the shock of the advancing waters. There was only the personal conviction of those who had learned to look to Christ for guidance and blessing. A Dr. Dorchester has been making a careful study of the religious statistics of the country, and has embodied them and the lessons taught by them in a volume just given to the public, entitled "The Problem of Religious Progress." A statement of the facts arrived at by the census of the population and by the reports of the different religious bodies, will be found in our Miscellany columns, and we commend it to the consideration of our readers. We invite the attention of the educated youth of India, in whose ears infidelity is constantly sounding an *Io Paean* of victory in the West to these testimonies. Men like Frederic Harrison, living in a little world of their own and allowing themselves to be conversant of nothing beyond their own limited sphere, really persuade themselves that they are carrying all before them, just as a man who is getting six miles an hour out of his team on a forest road fancies he is making wonderful progress, when on a neighbouring railroad an engine rushes on with its train at the rate of forty miles an hour. Christians have no cause of glorification, but rather of humiliation, for there is much in their seeming prosperity that will not be able to stand the test of the great day; still, it is abundantly evident that there is nothing on this earth that has such power connected with it as the Gospel of God.

—AT the beginning of this week the intelligence that the new President of the United States had been shot, perhaps fatally, awakened profound alarm among all who are interested in the welfare of that country, and the American Fourth of July was this year a sad day. We are now told that the condition of the President is better fitted to inspire hope of his recovery; also, that the man who shot him is insane. The times call for prayer, fervent and believing. The perfection of fire-arms has greatly multiplied the ills that flesh is heir to; as though there were not enough of vicissitude and instability and peril in the world, these are alarmingly increased by an invention that places the life of every man, however great and useful, at the caprice of every other, however insignificant and despicable.

TESTED BY FIRE.

"THE fire shall try every man's work of what sort it is."

Whether this fire be understood to mean the keen cuttings of conscience under the power of God's holy law and Spirit, or the "flaming fire" of Christ's second coming (2 Thess. 1: 8), matters but little as to the fact; for these are much alike in their power to discover error and sin. Dr. Whedon wisely remarks (Com. Mark 9: 48) that the "same fire of God's holiness which *purifies* the saint, constitutes the *penal* fire of the obdurate sinner." The essential base of fire in both cases is the same. This is manifest throughout the Scriptures in the symbolic use of fire. Fire is God's seal upon true religion in all ages. It is God's test proteching man from false religion. It was the only test between Abel and Cain, between Elijah and the false prophets of Baal, and between Christ's followers and the polluted patrons of a proud, popular church.

When Abraham offered his sacrifice upon the consecrated altar, he waited for the fire. It came in the evening, sealing the covenant of grace for the ages to come (Gen. 15: 17).

The modern attempt at worshiping God without any regard to the divine assurance of acceptance, had no favor among the patriarchs. One may rush rashly onward; but the absence of the divine fire and the manifest leanness of heart, infallibly disclose blind presumption instead of loving faith.

When God appeared to Moses on Horeb, it was in the burning bush (Ex. 3: 2). Nothing less than God's voice in the fire could have protected Moses from imposition.

In this day of false Christs and false hopes, one needs to hear the voice of God in a burning heart.

When God delivered the law to his people it required fire and thunder and the trumpet of God waxing louder and louder, to lift up Moses and the multitude to the solemn sublimity of the occasion (Ex. 19: 16-18).

But in these days men endeavor to ascend a mount higher than Sinai without threatening fire of wrath, or refining fire of love (Heb. 12: 22-29). When Moses did "exceedingly fear and quake" because of God's voice that "shook the earth," is it at all likely that sinners soar into "mount Sion unto the city of the living God" and swell the throng of angels and of "just men made perfect," without a penitential cry under fiercer fire than flamed on Sinai (Heb. 10: 28-30)?

Can people come into this heavenly fellowship *passively*, although "our God is a consuming fire (Heb, 12: 29) to the disobedient and a "refiner's fire" (Mal. 3: 2) to the faithful? IMPOSSIBLE. The fire of God's justice precludes superficial penitence; and the fire of God's holiness secures genuine conversions. For every one shall be salted [purified and preserved] by fire" (Mark 9: 49).

In the tabernacle and temple service God sent down fire to be kept burning continually (Lev. 6: 9, 13; 9: 24; 2 Chron. 7: 1, 3); but in this last dispensation utterly eclipsing that one in glory (2 Cor. 3: 9, 10), people, declare that they worship God God without any conscious manifestation of his presence. They worship, they say, by faith without feeling. Sad, indeed! Lamentable! that any one should be so reckless and presuming as to avow himself a Christian, at a standard far below that imperfect, temporary dispensation of Moses. A great mistake, this! A woeful deception! For God hath declared in his word as well as by fire-symbol, "He that believeth hath the witness in himself;" and "He that hath my commandments and keepeth them, he it is that loveth me: and he shall be loved of my Father, and I will love him and MANIFEST MYSELF TO HIM (Jno. 14: 21); and "THE MANIFESTATION OF THE SPIRIT IS GIVEN TO EVERY MAN TO PROFIT WITHAL (1 Cor. 12: 7).

Since the wandering Israelites were led "throughout all their journeys" by fire (Ex. 40: 38), it will not do for men now to reject the Holy Ghost symbolized by that fire, and yet claim to be Christians. In doing so, they expose themselves to the charge of hypocrisy; for all Christians, by baptism, are pledged to receive and obey the Holy Ghost as well as the Father and the Son. When Israel had become so secularized and imbued with the spirit of idolatry that the multitude did not know whether Jehovah, or Baal, was the true object of worship, God convened a mass-prayer-meeting on mount Carmel; and the multitudes came together with their religious teachers eight hundred and fifty, and God answered Elijah's prayer by fire restoring the worship of God; and all the multitude were "perfectly joined together in the same mind and in the same judgment" (1 Kings 18: 38, 39, 1 Cor. 1: 10). Fire vindicated (1 Kings 18: 36) and defended (2 Kings 1: 10, 12) God's true prophet.

Had the church councils of the past centuries taken knowledge by this one, and prayed for "the fire of the Lord," for the sanctifying and empowering presence of the Holy Ghost, how different would be the present religious aspect of the world! Royal edict, papal anathema, war debate, compromise, and "fraternity," have in succession been employed with a view to unite the worshipers of God; yet divisions abound preventing the world's conversion to God (Jno. 17: 20—23).

Who can compute the priestcraft, darkness and desolation brought upon Roman Catholicism by the decision of the council of Trent (1545—1563 A. D,) that, "It is on no account to be maintained that those who are really justified ought to feel fully assured of the fact without any doubt whatever," and that "no one can certainly and infallibly know that he has obtained the grace of God"?

Thus doing away with God's testimony to his children, giving them the Holy Ghost (Gal. 4: 6; Acts 15: 8), the way was opened for the confessional with its train of unmitigated evils.

Who can compass the dire consequences to Protestantism, of the action of the Westminster Assembly (1643 A.D.) in declaring "assurance not to be of the essence of faith," notwithstanding God declares that 'He that believeth hath the witness in himself?' This capital stroke of Satan, first among the Roman Catholics and then among Protestants, divorcing faith from the Holy Spirit and, so, destroying true faith, gave evangelical Christianity a blow from which two and a quarter centuries have not yet seen the recovery. And all this is the consequence of ignoring God's test by fire.

When Isaiah beheld the Lord surrounded with burning seraphim, shouting his holiness (Isa. 6: 4-7), he sank under the weight of his own uncleanness until fire from God's altar touched him pure to proclaim the coming gospel of fire (Isa. 66: 15, 16; Matt. 3: 11; Acts 2: 3—19).

When God set Jeremiah "over the kingdoms to root out and to pull down, and to destroy, and to throw down, to build and to plant" (1: 10). he first filled him with heavenly fire. His mouth poured forth words of fire devouring the people (5: 14); and when the church, flattered into apostacy by false prophets, wished and watched for his fall, he burst forth in

"burning fire" spreading "everlasting confusion" among his persecutors (20: 9—11).

It was the "live coal" that qualified Isaiah for his holy mission. It was divine fire burning in Jeremiah's heart and lips that characterized and distinguished him from the false, fawning teachers of his day. They were full of beguiling sweetness and flattering promises, while the "harsh" (?) Gospel words, "repent" "reprove" "rebuke," &c. never once marred their faultless diction nor shocked the refined (?) tastes of their hearers. Jeremiah, on the other hand, with burning heart and tongue of fire declared doom to reprobates, and repentance, righteousness and reformation to the backslidden church.

Self-sacrifice and fire on the one hand and self-seeking and flattery on the other, characterize in all ages the faithful and the false ministry.

Ezekiel was God's ambassador to a "rebellious house" whose tongues were "briers and thorns" stinging like "scorpious" (2: 6). His qualification for this mission came through whirlwind, storm-cloud, lightning and revolving fire infolding flaming seraphim.

Beholding the Lord enthroned in fire, with burning heart he was borne forward and upward and outward into God's illimitable glory (Chaps. 1, 2, and 3). This inspiration and spiritual exaltation were the prophet's indispensable qualification. It constituted him God's "watchman unto the house of Israel." Without seeing the "glory of the Lord" (3: 23), he could not have known Israel's deformity and God's remedy.

Here is the pressing need of the ministry today. We really know so little of God that we are not moved by the spiritual deformity and desolation of Zion. We need to see "the glory of the Lord." But to behold this glory we must, with the prophets, be refined and spiritualized by fire. As then, so now is God's ministry constituted by the baptism of fire (Luke 24: 42; Acts 2: 3; Heb. 1: 7).

Daniel was constituted a revealer of the secret thoughts of "The Most High" by seeing the "Ancient of days," whose "throne was like the fiery flame and his wheels as burning fire" (7: 10), and "his face as the appearance of lightning, and his eyes as lamps of fire" (10: 6.)

In fact, below this realm of fire but little can be known of God. Close the eye to all in the Bible above this fire-line, and how little remains to be seen. If not enough of revelation can be found below the sphere of fire to prove the divine anthenticity of the Scriptures, is it any wonder that piety below the standard of Holy Ghost fire fails to convince men of the divinity of Christianity (Matt. 3: 11; 1 Cor. 12: 3; Jno. 17: 20—23)?

Joel heralds the coming of the day of the Lord as a "flame of fire" (2: 3, 5); and the coming of the Spirit is typified by "fire and pillars of smoke" (3: 30).

Obadiah proclaims the triumph of the Lord's kingdom through the holiness and strength of Zion: "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it" (1: 18.)

Through the ages the house of Jacob has typified the church of God; and the house of Esau, the body of unbelievers (Rom. 2: 28, 29; 9: 13). In the light of this fact the whole church of Christ will become a flaming fire completely destroying all sin. God hath spoken it. His word cannot fail. But, mark! God makes no such promise to what men are wont to call the Christian church; but to his church of perfect holiness "flaming" with heavenly fire. (Obd. 1: 18.)

Zechariah beholds the Christian church purified and tried by fire, and dwelling in fire: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried (13: 9); For I, saith the Lord, will be unto her a *wall of fire round about*, and will be the *glory in the midst of her* (2: 5.)

Malachi sees the Lord "suddenly come to his temple" "like a refiner's fire, to "purify the sons of Levi and purge them as gold and silver," and to "burn as an oven" "all that do wickedly," "that it shall leave them neither root nor branch (3: 1—3; 4: 1).

A church with ministers and members sanctified and sealed in fire after this manner, is an awful weapon in the hands of the mighty God. To secure such a church, the Persons of the Trinity conjoin; and to prevent it, devils and blind men conspire.

Consonant with prophetic vision is the fiery forerunner of our Lord, "a burning and a shining light" (Jno. 5: 35), who proclaims the coming bestowment of heavenly fire: "He that "cometh after me is mightier than I, whose "shoes I am not worthy to bear: he shall bap- "tize you with the Holy Ghost and with fire." (Matt. 3: 11).

Our Lord confesses himself the fulfilment of the fire-fraught promises of the prophets: "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. 10: 34); "I came to send fire on the earth" (Luke 12: 49). *Fire is the test*, enforcing the truth and exposing the wrong. The gospel enters with fire of justice causing painful penitence; and reigns in fire of love creating peace and joy and might in the Holy Ghost. This fire brings gospel peace, not by compromise, but *by conflict* and CONQUEST.

St. John, portraying the triumphs of Christianity, opens the scene with a view of our Lord whose "eyes were as a flame of fire"; and "his countenance was as the sun shineth in his strength" (Rev. 1: 14, 16). "And out of his throne proceeded lightnings and thunderings and voices," (4: 5); and the fire of the Lord was cast into the earth causing thunderings, lightnings, earthquakes, and burning mountain hurling into the sea (8: 5, 8.)

Thus is symbolized the piercing gospel power creating commotion among the forces of sin until society seems a seething ocean of excitement. This terrible battle of opposing forces rages until fire falls from heaven destroying the adversary (20: 9). This pictures gospel grace conquering sin and Satan, in renewing the individual soul, or society.

From beginning (Gen. 3: 24) to ending (Rev. 20: 9) *divine* fire has been the test and proof of true religion. Many are the substitutes for the fire preferred by mankind. Many are the errors of mankind concerning this fire. God alone confers it; and it alone explains itself. High over earth and hell, over men and devils, inscrutable and invincible is this fire of God (1 Cor. 2: 15; 1 Jno. 2: 20).

This fire-baptism characterizes one with an unusual ardor of love, and untiring, dominating *spiritual* energy, an intuitive knowledge of spiritual forces good and evil, and a remarkable insight into the scriptures and wisdom in using them.

The divine test abides. "The fire shall try every man's work of what sort it is (1 Cor. 3: 13). "For our God is a consuming fire" (Heb. 12: 29). "Who maketh his ministers a flame of fire." (Heb. 1: 7).

"*He shall baptize you with the* HOLY GHOST *and with* FIRE."—Matt. 3: 11.

"Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike."

S. P. J.

NOTICES OF BOOKS AND REPORTS.

"*Who is Christ?*" Six lectures by the Rev. E. F. Willis, M.A., of the Oxford Mission, Calcutta. The titles of these Lectures are as follows: The Christ of the Gospels an historical Reality; Christ, the Prophet of God; Christ, the Worker of Miracles; the Physician of the Soul; the atoning Death of Christ; his Resurrection. More books have been written upon these subjects than upon any other, but they are still the most interesting of all subjects, so that whoever undertakes to discourse about them *con amore*, finds his powers quickened as he does so. Here is a notable fact: all over the world, in every nation, in every grade of society, whosoever gives himself sympathetically to the contemplation of the great truths connected with Christ, is conscious of a renewing influence in his mental and spiritual life such as no other study ever yielded him. Education is not education, if you have not sat at the feet of Christ. These lectures have been carefully prepared, with a manifest desire to put the evidences in a form in which they can be most easily apprehended by the educated Natives of this country; and they evince a good deal of thought and literary ability. The definition of a miracle as "a work of power directed to a certain end," we cannot regard as a definition. The same may be said of a sewing-machine and of ten thousand other things. We would rather say, "a work of *divine* power *intervening* to authenticats a communication from God." We have much pleasure in extracting from this work (published at the Oxford Mission Press, Calcutta, price 8 annas) the following striking passage:

"So far as nature herself teaches us anything about God, we must conclude that forgiveness of sin is altogether impossible. Judging from the analogy of nature, we can come to no other conclusion. Nature never suffers her laws to be violated with impunity. Ask the drunkard. Does his bitter repentance restore the health of mind and body that he has ruined by his excesses? Ask the spendthrift. Does his repentance bring him back the wealth that he has wastefully squandered? Ask the murderer. Does his repentance, however agonising it may be, bring back the life that his knife or bullet has destroyed? Supposing then, that there may be a thorough and sufficient repentance, it may well be doubted whether forgiveness of sin is possible, whether a breach of the moral law can be condoned by God Himself without a violation of His own laws, without a contradiction of His own essential attributes. I am speaking here, from the stand-point of mere natural religion. For revelation has shewn that to be possible, which to natural reason alone must ever appear impossible. But a further question remains behind. Can the sinner repent? We have considered the difficulty as to forgiveness from the side of God. Supposing the sinner offers a thorough and complete repentance, we asked, would it be consistent with God's own attributes to forgive him? There is a difficulty also from the side of the sinner. Can he offer to God a thorough repentance? Is adequate repentance a possibility for a sinner? I presume that by repentance we all mean something more than mere sorrow for the wrong that has been done, something more than a feeling of discomfort arising from fear of punishment. I presume that in repentance we mean to include at least these three things; first, sorrow for the wrong done arising from regard towards the person that has been wronged; secondly, acknowledgment in some way or other of the wrong that has been done; you would not say that a person repented of a wrong done unless he was sorry for it, and was ready to acknowledge before the person wronged that he had committed a wrong; and thirdly, there must be a readiness to make amends to the utmost of a person's ability; you would not say that a thief had repented of his theft unless he was willing to make reparation, and to restore what he had stolen to the person from whom he had stolen it. And I think you will

admit that to constitute complete and perfect repentance, such as alone could deserve forgiveness, each of these parts must be duly proportioned to the offence: there must be *adequate* sorrow, *adequate* acknowledgment, and *adequate* reparation. Those who have most deeply and philosophically investigated the nature of sin, tell us, and our own experience confirms their teaching, that sin is blinding in its effects, it has the power of clouding the mind, so that the sinner, from the very fact that he is a sinner, cannot see clearly the full extent of his sin, nor can he fully know the nature of his sin, how grievous it is to the holy God, nor how injurious to himself; consequently, he can neither feel adequate sorrow for his sin, nor can he make an adequate acknowledgment of sin, inasmuch as he knows neither its real nature nor its full extent. Nor can he make adequate reparation for his sin. Sin, we saw, was a breach of the moral law; nothing that he can do will ever repair that breach; the most perfect fulfilment of the law in all future time cannot repair the breach of the law in the past. The sinner cannot make an adequate reparation for his violation of the law of God. Hence his repentance must always be an imperfect repentance, it can never be that full and complete repentance which alone could deservedly earn forgiveness at the hands of God. Thus we see that both on the side of God, and on the side of the sinner there is a hindrance in the way of forgiveness. For God to forgive a sinner cannot be so easy and simple a thing as for one man to forgive another."

The Bombay Guardian.

SATURDAY, JULY 9, 1881.

BAPTISMAL REGENERATION.

In many of the churches connected with the ecclesiastical establishment of this country, the Gospel of Ritualism is inculcated, and the proportion of evangelical clergymen is rapidly declining. The change has been brought about so gradually and stealthily, that the congregations have acquiesced in the movement to an extent that they themselves would have judged imposible. We believe there are many who are not reconciled to the new style of things and feel at heart that a new Gospel is being introduced, but they have submitted to so much that their conscience has become sluggish, and the difficulty of protesting appears insurmountable. The pivot on which the lever of ritualism rests is Baptismal Regeneration. The following statements will convey a just idea of what is taught by many of the chaplains in India, by a majority we think, on the subject of Baptism and its relation to the Christian life.

1. That it is the new birth or regeneration.

2. That *so-called* conversion *may* take place in after life, when the baptized person has obviously been leading a life of sin.

3. But there is no such thing as being born again, justification, in after life, in the case of a baptized person.

4. For he has already received the Holy Ghost, and been made a member of Christ, a child of God, an inheritor of the kingdom of heaven in the new-birth.

5. So all he has to do is to repent, and by God's help endeavour to live up to the privileges he was put in possession of at baptism, in order to be saved finally if he perseveres to the end.

6. And therefore the modern evangelists, the reformers like Luther, &c., who urge baptized persons to come to the Saviour for justification to be born again, to become new creatures in Christ Jesus, and so on, are entirely wrong, and teach false doctrine.

7. And Christians (i. e. the baptized) are never thus addressed in the New Testament, but only unbaptized Jews and Heathen.

8. But members of Christian Churches, which consisted then as now of nominal, of inconsistent, erring, and more perfect Christians were only taught to work out the salvation they had *already received* with fear and trembling, by abstaining from the various sins, and conforming to the various duties, *fully enumerated* in the Gospels and Epistles, and thus they would not forfeit it.

9. And that Christian life is one of constant struggle, at one time evil, at another time good prevailing, constant falls, to be followed by gradual improvement if really determined and in earnest, but with the issue uncertain up to the end of life although we may *hope* that we shall gain heaven.

10. And Baptism is *proved* by the above named passages of Scripture to be the new birth from which all the rest follows; and it is absurd to suppose we can divide this new birth, so that at one period of life we may be born of water, at another of the Spirit.

Let us bring these teachings to the test of Scripture. James in his epistle general 1. 13, says: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." The representation here is that regeneration is effected by *the word* of truth. But the word of truth cannot be apprehended and embraced by infants. Regeneration is something that takes place in those whose powers are sufficiently developed to enable them to distinguish truth from falsehood, and who cooperate with God in the matter by choosing and embracing the truth. The language is express and unequivocal. Let us turn over to the first epistle of Peter and hear his testimony, 1. 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." This language too is very express. They that are born of God are regenerated by the incorruptible word of God, and as new born babes desire the sincere milk of the word that they may grow thereby. Turning now to the 1st epistle of John, iii. I, we read: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not because it knew him not." 9th verse: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." The statement here is to the effect that the incorruptible seed by which a man is regenerated remains in him so that he cannot commit sin. 10th: "In this the children of God are manifested and the children of the devil; whosoever doeth not righteousness is not of God." If infants are born of God it must be by their cordial and believing reception of the truth, and they will make it evident that they are born of God by cherishing that word in their heart and obeying it. Ch. v. i: "Whosoever believeth that Jesus is the Christ is born of God." 4: "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith." 18: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself and that wicked one toucheth him not." Paul says in Romans viii. 14: "As many as are led by the Spirit of God they are the sons of God." The language here is very definite; *as many as* these and no more. If infants are made the children of God they must be led by the Spirit of God. Gal. iv. 6. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." Our Lord in John iii. makes it very evident that to be born again and to believe are the same process, looked at from two points of view. That which is predicated of regeneration is predicated of believing. To believe is to have eternal life; to be born again is to have it. See John i. 12: "As many as received him to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Regeneration is a vital change effected in the heart by the word of the Gospel freely given of God, and the voluntary reception of it by the individual is faith. A man is not regenerated before he believes, otherwise you nullify the texts which declare that a man only obtains eternal life when he believes. A man does not believe before he is regenerated othervise you nullify the texts which declare that a man must be born again to get eternal life.

TRY THE SPIRITS.

Christians are commanded in I. John iv. *to prove the spirits*. The context shows that the injunction has reference not only to a claim advanced by others that they are speaking under the direction of the Spirit but also to what may come into our own minds. We are to prove the spirit that speaks in ourselves. This implies that a man is not to take for granted that he is under the guidance of the Spirit, and speak whatever comes uppermost; he is not to speak from the impulse of the moment. The Spirit of God is called the spirit of wisdom and understanding.

The church at Corinth, at the time when Paul wrote his first epistle to it, attached a great importance to the manifestation of the Spirit in the public assemblies, at the same time that it allowed very serious departures from the law of Christ in respect to conduct. The 14th chapter gives us a glimpse of the way in which the church meetings were carried on, and contains the instructions which they seemed to have been disregarding. Many of them evidently thought that when once a believer had abandoned himself to the leading of the Spirit of God, he was for the time discharged from all obligation to exercise his reflective powers or have regard to any restraints; as though for the time he himself were little more than a machine, moved by the divine Spirit. But the Spirit of God has no thought of making a machine of a man, or of freeing him from any restraints which the word of God lays upon him. The Spirit of the prophets is subject unto the prophets. Paul tells the Corinthians: "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also." "I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue. Let all things be done unto edifying." The following passage from Ephes. v. shows plainly that to be

filled with the Spirit does not demand the abdication of common sense or our reflective or reasoning powers.

" See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine, wherein is excess ; but be ye filled with the Spirit ; speaking (one to another,) in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord : giving thanks always for all things, —submitting yourselves one to another in the fear of God."

When Jesus promised the Spirit of God, the Comforter, to the apostles, he spoke of Him as the Spirit of truth that should guide them into all truth. The fact is, the Spirit of God awakens, quickens, intensifies all the powers of the mind, and his beneficent action is experienced in the realm of intellect as much as in that of the emotions. It is through the mind that he addresses the emoticns, and emotions that are not thus reached will generally be found to be spurious and evanescent.

Where the Spirit of the Lord is there is liberty ; liberty to know and liberty to act. Does this mean that when a man is filled with the Spirit he is to ignore every thing of the nature of restraint? Surely not. " We can do nothing againt the truth, but for the truth." "If any man speak, let him speak as the oracles of God." The fulness of the Spirit delivers a man from the restraints imposed by timidity, the fear of offending man, the desire to show oneself cultured, in a word, from worldly influences ; but not from those which are imposed by the fear of putting stumbling-blocks in the way of God's people, and of speaking unadvisedly with our lips. This last expression reminds us of Moses who at the very time when he was speaking and acting for God, sublimely elevated above all the people and intimately co-operating with the Almighty, spoke a few rash words that were the means of keeping him out of Canaan.

We know nothing more dangerous than for a man to conclude that what comes into his mind is from the Spirit of God and to utter it oracularly. Christians and especially preachers, need to be slow to speak, in the sense here indicated. Sometimes a man may do a great deal of harm by indulging in a spirit of denunciation under the impression that he is bravely witessing for the truth, and exhibiting the martyr spirit. It is possible for a person to be simply giving expression to feelings of bitterness, haughtiness, and contempt towards those who do not see as he does, and be all the time persuaded that he is bearing an important testimony for God and the truth. As John and James knew not of what spirit they were when they sought to bring down fire upon the Samaritans, so it is possible for a man now-a-days to persuade himself that he is filled with the Spirit when denouncing in unmeasured terms those who differ from him. To differ from him is to differ from the Spirit of God that is in him ; such is his belief. Such was the belife of Torquemada and other Inquisitors-General, and consequently their hearts were steeled to any thing like remorse in dealing with the poor creatures that could not see as they did. They did not prove the spirits but took it for granted that they were under the leading of the divine Spirit. This spirit does not now employ the rack or the faggot for the expression of itself, but it finds expression, and knows how to keenly wound while it wraps itself in a cloak of sublime self-complacency. To be filled with the Spirit is to be filled with the love that is described in I Cor. xiii & in i Thess. ii., and in John xiii-xvii.

The three friends of Job knew not what manner of spirit they were of when they laboured day and night to induce the patriarch to acknowledge that he had been all along a hypocrite and had thus brought down upon himself the displeasure of God. He felt that the cause of truth demanded of him that he should contest this position. At the same time, he became aware that it is not conducive to the best state of mind to be perpetually endeavouring to defend oneself from such accusations. It is not profitable for us to be concerned with our own righteousness. The conscience of a servant of God is very sensitive and takes alarm when rebuked by another servant of God, even though his judgment may tell him that the censures are unjust. It was Satan who was waging war upon Job, and employed three righteous men to make these terrible assaults upon his faith. Perhaps it would have been better for him if he had committed the whole matter of his justification to God, and sought to profit by the accusations so far as to get a deeper sense of his own unworthiness. An enemy may send you a letter full of keenest reproaches the injustice of which you see to be most glaring; yet you may find it more profitable to humble yourself before God and try to find some way of growing in grace, than to allow your mind to dwell upon the injustices. When David went forth a fugitive from the throne and from Jerusalem, Shimei, whose life he had graciously spared, came forth to heap the most outrageous insults upon him. Instead of resenting it, David found it good to submit to the insults, noting the hand of God in the matter.

MISSIONARY HELPS. II.

A CLEAR APPREHENSION OF THE GOSPEL.

How the missionary regards the Gospel as to its real character or the real work it comes into this world to accomplish, cannot be of secondary importance.

It will greatly effect his life work to regard the Gospel of Jesus just as the Scripture declare it to be, the Gospel which "bringeth salvation for all men " Titus ii. 11. To know and feel with all the intensity of a heaven inspired love, that for every man in whose face he looks, he has a glorious gospel of redemption from the guilt of all past sin and a present cure for the disease of sinfulness, becomes an inspiration capable of leading to apostolic labors for souls in any generation.

The degree to which the servant of God limits the gracious gospel of the Son of God, is just the degree to which he debilitates his own love for souls and cuts off from his own soul the inspiration of Christlike ideas which tend to Christlike devotion, and deeds.

Our Gospel is not sent into this world to work secondary results only. Let the idea get implanted in the missionary's heart, that the Gospel requires the intermediate agency of schools &c., to become effective in converting souls, and he is doomed to see few souls "born from above." *

Allow the impression to creep over him that the gospel is simply an ameliorative instead of a revolutionizing and regenerating power and he is destined to a life of toil relieved by little of the reaper's joy. What men must do to find this gospel effective in their individual salvation may not be indifferently appreciated.

1. " He that believeth [i.e. believingly receiveth Jesus] shall be saved. Jesus is the embodiment of this gospel. He must be presented in all his loveliness and power and men must be persuaded to believe, accept and love him whereupon he becomes " *The Saviour.*"

2. " The Gospel is "*the power of God unto salvation* unto every one who believeth." It is not some ameliorative agency, but the *Divine power* exerted by a Divine Christ first hand, to accomplish the salvation of a soul, a work requiring the exercise of greater power than the creation of a world.

3. "*He* shall be called Jesus because *he* shall save his people from their sins." No means are allowed to have place between Christ and the sinner to be saved. The one great decree to be enforced on the sinner's conscience is, " *Seek first* the Kingdom of heaven." Other things must take place in the wake.

4. God wills " to have all men to be saved" and is " not willing that any should perish." " Whosoever will may come " is almost the last word of the inspired book.

The clear apprehension of the Gospel as a divine exertion immediately exercised by the Divine Being, universal in its availability for every man who will be persuaded to receive it, is a powerful adjunct to the missionary's success.

* Of course, the Gospel may be preached in schools.

REMINISCENCES. CXXIX.

DIARY, New York, 1846.

Oct. 15th. There is a universe of holy, dignified and happy beings bound up by sympathy with God to such a degree that what He loves, they too are irresistibly constrained to love. So that when God draws near to one of us sinners, and lifts upon us the marvellous light of his countenance, in that very moment a whole universe of finite love sweeps towards the individual. He becomes dear to all the un-numbered hosts of heaven ; so dear that every one, without exception, would lay down his life for him. Consider this incalculable revenue of love, to know no end. God so loves him that he commands all creation to love him as themselves ; so that each one constitutes a new expression of divine love. God beams upon me from myriads of myriads of faces. Every degree of union to them is a degree of closer union to Him. Each one presents God anew, in some new aspect of glory and of beauty.

17th. I feel that it becomes me at this time to stop and render thanksgiving to God in view of the evidences of his gracious presence in the seminary. In the meeting of our missionary association this morning, a surprising unanimity appeared. I never enjoyed reiteration so much as when I heard the brethren, one after another, spontaneously repeat that the desire of their hearts was for holiness. So in the meeting last night. Every thing foreign, every thing inferior, seems excluded. What each one says, he seems to have learnt from the Spirit. This is the intersting feature. I am greatly encouraged. My desire is that I may not be conspicuous by my union to the Saviour, but that very many may enter into the same union and make higher attainments.

I told Bro. F. this morning that his sickness seemed to be made a blessing to the seminary, inducing a spirit of supplication and a sense of personal need. He replied that it mattered little what became of him, if such results were brought to pass.

18th. The throne of my being is the will. If God is there, he commands my whole being. When He wills in me, all is right, God is on the throne. But when I myself will, God is disthroned and there is a new deification of self. It is in this inner man that I want the divine strength.

God sees hell in every sin. He does not look away from the soul to hell in order to know its danger. In every sin he sees the undying

worm and the inextinguishable fires. And I wish it might be so with me. I often seek to gain some discovery of the world of torment in order to feel the danger of sinners. Let me learn to see infinite evil, everlasting woe, in all sin. All misery and all sin meet in Satan; and where there is sin there is Satan.

19th. New and marvellous views of old truths. The abundant life that there is in Christ, for me. Has God any thing better than his life? Question: Shall I exercise such mighty faith as to ask for all the fulness of God? Answer: If I have faith, I have it now.—I want my life to be a manifestation of Christ.

20th. Reviewing this day, to see wherein I have failed to live by the faith of the Son of God, I discover many aberrations. There is useless self-indulgence, here and there. Family prayers are not entered into with the heartiness, fervor and faith without which prayer is idle and worse than idle. Never to pray without seeking something. Out of doors, I have not been thirsting for opportunities to do good. I have not been sedulous and incessant in seeking to derive greatly from Christ. An immense deficiency of love, almost a privation of Christ-like humility, and a hideous superfluity of self-conceit. Are these things so? Lord, thou knowest. Search my heart.—An inopportune forgetfulness of precious practical truths. Let me know myself thoroughly; there can be no amendment otherwise.

21st. In the final death of the wicked the great sacrifice will be on the part of God. It seemed to me in prayer just now that when we shall see him casting down the wicked to hell, what shall impress us will not be their loss so much as His. We shall know the great value he puts on every work of his hands, the immense interest he takes in every soul created in his own image, the strength of that love which like a pent-up sea, seeks every creature, as an outlet; and we shall be affected not so much by the stroke he inflicts upon them, as by that he inflicts on himself. He will rejoice greatly in the display of his justice then made; but will rejoice the more because of the wound he gives his own affections.

22nd. The question concerning the degree of attainments possible to the Christian, is a question not concerning man's ability, but God's grace. God begins the work, God carries it on. Man is not able to do anything. Man's moral ability is zero. He is not sufficient of himself to do anything. When it is said, 'If you knew your own corruption and weakness you would not talk of such high things;' answer 'The knowledge of our earthliness, sensuality, devilishness is the best preparation for the realization of these high things.' Man's moral nature has nothing to do with attainments in the divine life. Without me ye can do NOTHING, says Christ. [This argument lies not against seeking high attainments, but against seeking any at all. The wretchedness of man's nature is as great a barrier to the first step as to any future steps.]

In the second place, the proffered grace of God is co-extensive with his commands. John xv. 4, 5. Phil. iv. 13. John xvi. 13. Mark ix. 23. Phil. ii. 13. 'Will,' 'good pleasure,' 'all things,' these expressions are equal to all the commands of God. What is His will? That we should be perfect, *i. e.* conformed to his Son Jesus Christ perfectly. John xiii. 34. xv. 12. Eph. v. 1, 2. John xiii. 15. John ii. 6. Rom. viii. 29.

III. The question whether any man has ever attained this perfection in this life, is distinct. I cannot answer it because I do not find that the Bible has answered it, and no other evidence will suffice.*

IV. The command to be perfect and the offer to make us perfect being explicit, unequivocal, everything less is such guilt that no Christian can sit down in it. No obligation can be conceived higher than that which rests upon him to be perfect. Every moment that he does less than seek perfection with all his heart and soul, he displeases God. Every moment that he doubts the readiness, the desire of his heavenly Father to make him perfect as he himself is, he sins.

26st. Let all my senses be avenues of the glory of God, consecrated to the reception of Him. What was my eye made for but to discover his loveliness, to answer his glance of love? What was my ear made for but to hear his voice? What was my palate made for but to taste the bread of life? What were my lips made for but to be kissed with the kisses of his mouth? And every sense, what for, but to apprehend the Creator of all, who made all things for his own pleasure? Now, when I hear music, let me hear the music of God and be ravished; when I see beauty, let me see the beauty of God; let all fragrance, all sweetness, everything to apprehend which with pleasure there exists a provision in my physical, spiritual, or intellectual nature, be a vehicle of God to my soul. Let me seek for worth every where; for beauty, for whatever is admirable, persuaded that it all belongs to God and is the exponent of himself. In a word not only my powers but my susceptibilities must be engaged for God. [If any man be in Christ he is a new creature; old things are passed away and all things are become new; for all things are of God. And Rev. v. 13.]

* "Without holiness no man can see the Lord." If not in this life made holy, then where?

CHAPTERS FROM EXPERIENCE.

SPECIAL GUIDANCE THROUGH THE WORD.

INDIVIDUALS are to be met with, who, in cases where they feel their need of special guidance, are accustomed to open the Bible in a haphazard way, and, shutting their eyes, place a finger on the page. The verse on which the finger is found resting is assumed to furnish them with a clear indication of God's will. I need not say that habitual resort to such an expedient cannot be encouraged. But should it be wholly discarded and in every case discountenanced? Suppose a child of God to be honestly desirous of ascertaining what God's will is in reference to a choice between two courses, either of which would glorify God, and either of which he is perfectly willing to follow as soon as he is quite sure what God's mind regarding the matter is. Would it not be justifiable for him, under such circumstances, to prayerfully resort to the Word in the manner indicated, for the light needed, trusting God for special interposition? I would answer cautiously, yet confidently, in the affirmative, in view of my own experience. Let me briefly relate it.

I had been in business in New York for several years when the call to forsake all and preach the Gospel came distinctly and strongly. For some months I resisted, making many excuses. One formidable one was this. At my urgent solicitation, and on earnest assurances that I would never leave nor forsake her, my mother, well-stricken in years, was prevailed upon to leave her native land and come to the United States. Largely dependent as she was on me, to leave her for a three years' Seminary course and an itinerant life, seemed hardly consistent with my promises and views of filial duty. But God's call became louder and more peremptory. I became miserable, at last resolving that at all hazards God must be obeyed. I quietly made all arrangements for severing my business engagements and entering the Seminary. A week before the date fixed for leaving home, I made my plans fully known to my mother, then unconverted. As I had expected, she met me with a deluge of tears and reproaches. For three days she did nothing but weep. All I could say was, "Mother, to obey and please you in matters that do not involve disobedience to God I would go to the end of the world; but I can not, dare not, allow even *you* to come between me and my duty to God."

On the evening but one before leaving home, my brother, whom business reverses rendered unable to take my financial place in the home circle, called in company with an old friend, a wealthy Church member. Both sought to convince me that my duty was to remain at home. My brother's pleas were, my obligations to mother. While they urged, it occurred to me that their interposition *might* be of God—that they had been sent to prevent me from doing what, after all, was *not* His will. I told them I would give my decision next day. When they had left, after a two hours' discussion of the subject, I went down to the basement parlor. The rest of the family had retired. I took an old Bible, seldom or never used, and falling on my knees before God, told him how fully resolved I was to do his will in the matter, but that I wished to know beyond all doubt what his will positively was. I pleaded with the heavenly Father to give me clear light from his own Word. A strong assurance that the desired light would be given took hold of my heart. I reverently and trustingly opened the Book, put my finger on the open page, opened my eyes, and then read as follows: "*He that loveth father or mother more than me is not worthy of me.*" Matt x. 37. I rose from my knees as fully assured that God had spoken to his child and made known his will in answer to prayer, as that I had an existence. Doubts were all dispelled. The matter was irrevocably decided. I went to the Seminary, and not long after my mother became fully reconciled to my course.

Sometime after, before, however, my Seminary course was finished, came a call to India—sudden, unexpected. I had never thought of such a thing, and while there were sundry minor reasons why I should not go, as it seemed to me, the principal one was, that I felt my utter unpreparedness and insufficiency for the work. I conscientiously thought that it would be for the Master's glory for me to spend at least two years longer in qualifying for my life-work among a people whom I had read of as being profound metaphysicians and acute reasoners, while at the same time I had a supreme desire to do the Lord's will. I spent sleepless nights while decision was pending. The Missionary Secretary kindly extended the time twice, that I might have full opportunity of deciding aright. One night I slept little or none. Several times in the night I was on my knees praying for light. It seemed as if I could see through the gloom, an illuminated map of India at the foot of the bed, and the inscription in bold relief, "Come over and help us." In the morning, tired and unhappy, I went into the little room which I used as a study while home on vacation, and got down before God. I prayed on this wise. "Lord, thou knowest that I do desire to please thee. I feel that neither I nor the young man fixed upon as my colleague for India, is prepared for a missionary life-work. But, Father, I will now trust thee to give thy child a direct intimation from thine own Word as to *thy* will in this matter." I opend my little Bible. The first words my eye lighted on were those of Jonathan to his armor-bearer, 1 Sam. xiv. 6, "Come and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." It seemed then and there as if the audible voice of God spoke these words. The clouds all disappeared. There was light. The significance of the words blessedly encouraged me. I could not and cannot think of any passage in God's Word so well adapted to my wants at that precise hour. I reasoned thus: Had I all the knowledge to be found in books it would avail nothing except the Lord were pleased to go with me; but even though I were the weakest of the weak, if God go with me I need not fear. He can enable me to do that work which *he* has for me to do, and can do mighty works through me. "Not by might, nor by power (nor by great attainments in knowledge), but by my Spirit, saith the Lord." The matter was settled in such a way that

through these years of labor in India, I have never doubted that God made known his will to me on that occasion by means of that passage, in a clearer manner than I could otherwise have known it.

I have never since resorted to this expedient, nor should I feel at liberty to do so, unless in the presence of a crisis or emergency such as referred to above, and then, very prayerfully, reverently, humbly and submissively. R.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—I have 2 or 3 questions (which have long presented themselves to my mind) to which I should be very glad and much obliged if you would kindly reply, if convenient, in the next number of your paper. I will state them without delay.

First, (and by far most important to me)—— How should a person imagine "*God*" when praying to Him? That is, (1) Is he to believe that his *soul*, when he prays, quits this earthly body and *rises up* to God, coming before Him as before One seated on His throne? If so, how is a person to know (in fact he cannot) that his imagination of such a Being is right? And if it is *wrong*, is he not deceiving himself? Or is he to believe that God is actually present in an invisible form, quite surrounding him? If so, does the Bible sanction this belief? And where? If 2 or 3 are gathered to gether in my name etc. not if 1 comes and prays.

If you could answer the above question you would do me the greatest favour,

Second. When we pray how can we know which requests the *Holy Spirit* has *led us* to make, and which are the ones not sanctioned by Him? This is also an important question.

I hope you will not think I am asking in a captious spirit; I am truly in earnest. I do not feel the REALITY of *communion with God* as I should do; though I must say I have tried not to be *formal* and unreal.

Third. Will those be punished everlastingly who *conscientiously* and in real earnest worship idols, if they have not heard of Jesus at all? Also will Roman Catholics reach heaven or not? (I am not one).

Fourth. When we die will our *souls* be received by Jesus and be carried straight to heaven and enjoy its bliss and paradise *then*, or not?

I remain &c.,
A. Y. C.

DEAR BROTHER,—Will you kindly permit me through your columns to make an appeal on behalf of the Church here under my charge. My Predecessor, Rev. Jas. Shaw, in the face of obstacles and difficulties that would have discouraged most men, sueceeded in erecting in this place, a Church edifice that has excited high commendation, both on account of its ornate and comfortable style, and the comparatively small amount (10,000 Rs.) which it has cost. In pushing forward this enterprise Brother S. was necessarily compelled to incur serious financial obligations, most of which he had hoped to get well provided for, before his transfer to another field of labor. In this however, he was, to some extent, disappointed in consequence of the failure of two or three sources, from which he had confidently expected substancial aid. For instance, one gentleman, who has for years been a very liberal supporter of God's cause had promised him 1,000 Rs., but having been unexpectedly stricken down by disease, necesiitating his departure from India on 2 years' furlough, he is, very much to his regret, unable, for the present at least, to meet the above obligation.

Since the dedication of the Church in February, in addition to the meeting of all current expenses we have paid off several bills for material and labor, and one of our own members besides a liberal subscription monthly for ordinary expenditure, has also paid 1,000 Rupees toward the liquidation of the debt on the Church building. There are still however Bills remaining unpaid, which we are anxious to wipe off without delay, and to this end we appeal to our friends to help us.

The bulk of our people are of small means, and really cannot do much beyond providing for the regular working expenses of the society. This is in all probability, by far, the hardest financial year we shall have, as we now possess a good place of worship, and also a substantial and commodious parsonage. If our friends therefore will help us in the present emergency, they will prove friends indeed.

We are located in a very large and populous section of this City, in which there is only one other English Church, and that is in charge of one of the most extremely Ritualistic Chaplains to be found in India, as witness the fact that last month, he celebrated in his Church, with a great deal of partomimic pomp and show, the thoroughly Papistical feast of "Corpus Christ,"

There was therefore a great need for the building in this Parish, of a place of worship in which those who love the truth, can sit from *week to week*, and listen to a Gospel trumpet which gives no uncertain sound,

We look then with confidence to the friends of the Evangelical religion in India to respond freely to our appeal,

Contributions may be forwarded to, and will be thankfully acknowledged by,

Yours in Christ,
ISAAC F. ROW.
Pastor M. E. Church.
Vepery, Madras.

NOTICE.

BAPTIST CHURCH, It is expected that the Rev. W. A. Hobbs, Baptist Missionary of Calcutta, will supply the pulpit for six Sabbaths beginning from to-morrow the 10th instant. Hours of Service 11 a.m. and 6 p.m. Mr. Hobbs will (D.V.) preach on the following subjects to-morrow:

Morning—"The Two Rocks"—(Deut: xxxii. 31 v.)

Evening—"The Dayspring from on High" (Luke i. 78 and 79 vs.)

Epitome of News.

SATURDAY, JULY 2.

—*Times of India*; The Governor General in Council is pleased to sanction, as an experimental measure, the introduction of branch telegraph offices at convenient points in towns and business centres, wherever, in the opinion of the local Governments, they are required. The extent of each town circuit to be himited to a radius of six miles from the Central Telegraph Office. The charge for messages within the radius to be four annas for six words, with address free, and free delivery within one mile.

—The comet is reported to have been seen from the neighbourhood of Calcutta at 3·45 a. m. on Tuesday by Colonel Tennant. Its right ascension was nearly that of Capella, or 10 Camelopardi, and the tail, which is a wide one, was at the time of Colonel Tennant's observation pointing very nearly to Polaris.

—Kidd, the ex-postmaster of Sealkote, who is described as a young mild-looking European lad of some eighteen summers, has been found guilty at Lahore of the embezzlement and criminal misappropriation of sums from a couple of hundreds down to a few annas, aggregating in all to R 600, and sentenced to $2\frac{1}{4}$ year's imprioanment.

MONDAY, JULY 4.

—Mr. C. Bounevialle, wine merchant, has presented a petition to the Insolvent Debtors' Court at Bombay, with liabilities amounting to about Rs. 73,521.

—Sheik Adam Dada Meea has been found guilty of murdering his wife Kateeza, and sentinced to ten years' transportion.

—Cashmere correspondent. "It is well known that the reigning prince believes that the soul of his father, Golab Sing, passed into a fish, and that he nearly drove the submisslve dwellers in the Happy Valley to resistance by issuing an edict that no fishermen should ply their trade, lest some glittering bait should attract his own royal predecessor. The boatmen are still grateful to an influential priest from Jummoo, who persuaded the Maharaja that the important fish never swam far from the palace, and this procured a restiction of the order to that part of the Jhelum river between the first and second bridges at Srinagar.

—To the *Pioneer* it seems extraordinary that after the numerous experiences we have had of the folly and injustice of placing raw lads on the thrones of Native States, we should be about to renew the experiment in the case of Baroda.

—*Times of India*: A correspondent writes from Jaora, Central India, under date July 1;—"A comet has been visible here for the last seven days. For six days it was visible at about 4. a. m. in the north-east direction, but the one which was seen last night between 8 and 9 p. m. has its face towards the south, and tail to the north, and was locally believed to be different from the one first referred to. The tails of these two have not been quite distinct though visible."

TUESDAY, JULY 5.

—The *Civil and Military Gazette* writes;—"If we are to judge from the information which reaches us every week from Kabul, the loyalty of Kohistan has already become doubtful. Turkestan appears to be the only portion of the Kabul kingdom whose loyalty to the Amir remains unshaken; and the motives of Turkestan loyalty are much too obvious to require explanation. Nowhere is tho Amir more unpopular than in Kabul itself and its neighbourhood. Our Kabul news makes it evident that his rule is merely one of confiscations and incarceration.

—*Bombay Gozette*; Natural History of India; We have now got into the seventh heaven of our history. We lift our dazzled eyes and behold the divine cow seated on a throne, attended by Rama, Krishna, and a crowd of minor deities. Let us smother the infidel thought that a cow in a chair is hardly our conception of divinity, and prostrate ourselves in silent adoration; so that our nezt transmigration may be into a crocodile or a cobra, and not into the base dog or ass. Then shall our days be long in the land, and our joy exceeding great.

For a first-class god the cow, in India, leads an uncommonly hard life. True, it is not suffered to be killed in any pious Native State where rules a Hindu king; but it is allowed to be starved and beaten to the verge of the tomb, and is then handed over to a crowd of pariahs, who will raise a melancholy dirge over it till it is dead, and then stifle down their painful feelings, and share the corpse conscientiously among themselves. This is hardly the treatment one would expect due to a god. Moreover, the object of the ambition of every righteous Brahman is, in some future time, to become a cow. For this quintessence of joy his prayers go up morning and evening; and yet he will not give an extra seer to his suffering ox, or decrease one tithe of its work, though his religion teaches him to look upon it as the re-embodied soul of a departed ancestor.

Of all the defferent species of the genus ox, the Brahmani-bull leads alone a gay and happy life. He walks through the land at large, and pastureth where he will. He careth not for rights of property, but eateth where and when-

ever he has a mind to. A miscreant Mahomedan in our little town once ran a spear a few feet into one of these bulls, because, forsooth! he ate up the week's store of corn of the unbeliever. Our Raja at once imprisoned the criminal; and it was right that he should. Irreverence to the immortals is man's greatest sin. Benares is the home of the Brahmani-bull. His votaries abound in that city. Everywhere do we see him, with his gravely beneficent look, slowly and solemnly winding the streets, occasionally snatching a dainty morsel from a passing buniah's, or even going into the shop and making his choice at leisure. Some twenty years ago he was much more numerous than he is at present. In fact, there was so much of him that the inhabitants began to search their religious books to find a remedy. Such an influx of godhead had never been known before. However, the intelligent magistrate came to their aid, and shipped a few thousand deities down the river to some good tiger jungles, where it is supposed they re-ascended to their pearly thrones on high. Any way nothing more was ever heard of them again.

—*Record*; June 17: Sir Josiah Mason died last night at his residence, Norwood-house, Erdington, at the ripe age of 86. Sir Josiah Mason, who was of humble parentage, was born at Kidderminster on the 23rd of February, 1795. He began life as a street hawker of cakes, fruits, and vegetables. After trying his hand in his native town at shoemaking, baking, carpentering, blacksmith's work, house painting, and carpet weaving, he migrated in 1814 to Birmingham, where an uncle was then residing. Here he soon found employment as a labourer to wheel coals and ashes at the Bagot-street Glass Works. He worked at the gilt toy trade, till 1822, when, through his connection with Mr. Heeley, a steel toy maker, he was induced to take up the manufacture of split-rings. In 1824 he set up on his own account as a manufacturer of split-rings by machinery, to which he subsequently added the manufacturing of steel pens. Mason divides with Gillott and Mitchell the credit of perfecting the modern steel pen, the history of which practically dates from the discovery of the art of splitting by machinery. Although less known to the public than the other makers named, owing to the circumstance of his pens being supplied through Messrs. Perry of London, Sir Josiah Mason was really the largest producer of steel pens. In 1874, when the business was converted into a limited company, he had over a thousand workpeople consuming over three tons of rolled steel weekly. Besides his steel pen trade, Sir Josiah Mason carried on for many years the business of electro-plating, copper smelting, and india-rubber ring making in conjunction with the late George Richard Elkington, of the firm of Elkington and Mason. Sir Josiah Mason was almost entirely self-educated, having taught himself to write when a shoemaker's apprentice, and in later life he appeared to feel his educational deficiencies very keenly.

—*Christian*: Mr. Moody is to hold another Conference for Christian workers at Northfield this summer. It will last throughout the month of August. It will be somewhat different in character from that of last year, in the prominence given to *a course of biblical instruction upon Christian doctrine*, taking up the topics—Sin, Redemption, Repentance, Justification, Righteousness, Sanctification, Resurrection, The coming of the Lord, &c. In connexion with these doctrinal subjects there will be the presentation of methods of work in the winning of souls, such as, "How to promote Revivals," "How to deal with the Anxious," "How to care for Young Converts," &c.

Dr. Andrew Bonar, of Glasgow, intends to be present as Mr. Moody's guest during the month, and will take daily part in the Conference. Well-known ministers in America are also announced to help in the teaching of the Word. Messrs. Whittle, Pentecost, Needham, Sankey, McGranahan, and Stebbins, with other labourers in the evangelistic field, will assist Mr. Moody in the discussion upon Methods of Work.

Mr. Moody hopes to have five or six hundred of the earnest workers of America—ministers, students of divinity, and laymen—together, to get help from one another in clearer views of Scripture doctrine and better methods of work, and to wait upon God for fresh spiritual power. With Dr. Andrew Bonar to lead in *teaching* the Word; with Mr. Moody to bring out all that anybody else may have to give, and to give the best he can himself, on *Methods of work*, the gathering ought to be one of rare interest, and of great value to the Church in its results.

—Same: The father of Mr. John Macgregor ("Rob Roy") died on Tuesday, the 7th inst., in his ninety-fifth year, "in perfect peace and joy."

—We thankfully acknowledge receipt of the *Indian Railway Traveller's Guide* for July; published at the *Bombay Gazette* Press. Price 8 annas.—Also the G. I. P. R. *Monthly Guide* for July. Price 1 anna.

Wednesday, July 6.

—Press Commissioner: It is reported from Kandahar that the Amir has ordered troops to advance on Farrah, and that a reinforcement of sowars has been sent to Taiward. Some infantry from Ghazni was expected at Kandahar."

—On the afternoon of the 29th of June the Mirzapore district was visited by one of the largest flights of locusts seen there for many years. Their arrival was reported almost simultaneously at points fifteen miles apart. Fortunately the kharif sowings had only just commenced; and the damage, so far, is limited to the comparatively small quantity of early sown Indian corn, hemp, &c. The standing crop of indigo has suffered very severely.

—Sir Wilfrid Lawson carried his local option resolution in the House of Commons on the 14th ultimo. It was as follows:—"That, in the opinion of this House, it is desirable to give legislative effect to the resolution passed on the 18th of June, 1880, which affirms the justice of local communities being entrusted with the power to protect themselves from the operation of the liquor traffic." Sir Wilfrid has omitted the words which pledged the Government to legislate during the present session. The majority in favour of the resolution was greater by sixteen than last year, though it was taken in a much smaller House. The figures last year were 245 for the resolution and 219 against—a majority of 26. The figures on Tuesday were 196 for the motion and 154 against—a majority of 42.

—*Overland Mail*, June 17: The attempts to confer upon the aborigines of North America the benefits of higher education are meeting with remarkable success. At the Salem College Commemoration, the gold medal for oratory has been awarded to a young Choctaw Indian. There are several graduates of the college who belong to the Choctaw people.

—To the list of courageous heroic woman should be added the name of Mrs. Smith, widow of the bandmaster of the 94th Regt. She was present at the massacre of Bronkorst Spruit; and from a letter written by an eye-witness of that melancholy affair we learn that "her conduct was such as to elicit general admiration. She attended the wounded men under fire, tearing up her dress to make bandages for those who were bleeding to death."

—A Madrid correspondent telegraphs that the Jews who are leaving Southern Russia owing to the persecution they have been subjected to there, have expressed the desire to settle in Spain. King Alfonso at once give his consent. He said he should see the Jews return to their old country with much satisfaction, and considered their expulsion in the sixteenth century a great mistake.——The Corpus Christi procession took place in Lisbon on June 16, the King joining in it. During the procession a panic occurred, and many of the priests fled. Order was restored by some soldiers with fixed bayonets.

Thursday, July 7.

—*Bombay Gazette*: Sir William Thomson has shown that the million of foot-pounds of electricity sent to him in a little box from Paris was turned to actual use in Edinburgh during the six weeks subsequent to the transmission. And an eminent English engineer has just returned from Paris, where he was supplied with a little box, a few inches square, stored with this potent force; he took it with him into a tram-car, and by the motive power thus supplied he, without horses or steam, ran right round Paris at the rate of eight miles an hour. He is inclined to think he could have gone on for a month without stopping to replenish. The cost of the composition of the storage cells he states was so trifling that it was practically inappreciable on the mileage run.

—News has reached Peshawur from Tirah that Quazi Mursil and his brother, Mahomed Afzul, of the Malik Din Khel, were killed, on the first July, by a cousin, in a tribal feud. The deceased had during the last year done good service for Government, which was recently rewarded by the grant of a yearly allowance of Rs. 500 to the more influential brother, Quazi Mursil.

—*Times of India*; Simla; Baboo Pratap C. Moozamdar's Lecture: Men representing western materialism had taken into their hands the task of educating the people, and though the Government interdicted the teaching of religion, it did not interdict the teaching of modern materialism and scepticism and Bradlaughism, which was spreading and doing havoc among the tens of thousands of the rising youth of Bengal and other Indian provinces. He believed the Government was pledged to observe that no arrant infidelity was taught in the name of that neutrality which was intended only as a pledge of safety to the national religion of India, and he trusted the mischief would be removed before long.

The lecturer spoke with some warmth against certain Hindoo practices, especially that "utter abomination," the caste dinner. The food was altogether too much for the human stomach, the noise was so great that no one could get what he wanted; they had to eat in the blazing sun or the pouring rain; and last, but by no means least, there was the great chance of losing one's shoes! What mortal agency could take care of 400 pairs of shoes, and so people left these dinners wishing to be excommunicated from the bottom of their hearts.

—An American correspondent says: "It is an open secret that as soon as President Garfield was inaugurated—and even before—the Grant Republicans made a descent upon him. They expected nearly every thing, and they were bitterly disappointed when they got only their fair share. They had the Vice-President (and this same worthy gentleman is now acting as Mr. Conkling's chief lieutenant in the attack upon the Administration in which he himself holds the second place) they had the Postmaster-Generalship, with its enormous patronage; five or six of the important offices in New York State were allotted to them before Mr. Robertson's name was sent in; and they seem to have fancied that they were going to control this Administration in their own way, and use its power to nominate Grant in 1884. Their disappointment is expressed with amusing frankness in General Grant's letter:—"When the first batch of nominations for New York was sent in I was delighted. I believed then the President had determined to recognise the Republican party and not a faction; but his nominations of the next day convinced me that the first act was but a part of a deep-laid scheme by somebody to punish prominent leaders for being openly friendly to me. I cannot believe that General Garfield is the author of this policy. I give him credit for being too big a man to descend to such means for the punishment of men who gave him a hearty support in his election, and

who are disposed to give him the same support now, for the offence of having had a former preference for some one else for the office which he now holds. But Garfield is President, and is responsible for all the acts of the Administration."

Friday, July 8.

—The Str. *Thibet*, with English mails, left Aden for Bombay Thursday, 11 a. m.

—Deaths last week, 466. By cholera, 39.

—Fall of rain to date, fort 33 in. The rains of the past week have been general over the country.

—Lt. Col. W. H. Beynon, Political Agent, Jeypore, has just retired from the service, which he entered in 1846. Colonel Beynon was admitted to the Bombay Staff Corps in 1861, and had been Political Agent at Jeypore since February 1869.

—*Pioneer:* An interesting experiment is now going on in the Eastern Duars of Assam, where a Sonthal colony has been planted and is still in a state of struggling infancy. The Sonthal converts have multiplied fast; and as land in Chota Nagpur is closely held by large proprietors, and the Sonthals can only obtain it for cultivation as tenants at will, the missionaries determined to establith a new settlement in the waste land belonging to Government, in the district of Dhubri. The first steps towards selecting the site and planting the colony were taken last autumn; and there are about 60 families established there, in five small hamlets. The soil is extremely rich, and as it is only covered with grass and not with forest, the labour of preparing it for cultivation is slight. So far the immigrants havt been fairly healthy, and nothing has occurred to mar the prospects of the undertaking. They are under the guidance of their own headmen, and have about 500 head of cattle with them; and though the two chief missionaries Messrs. Boerreson and Skrefsrud, have had to return to Sonthalia, there is a young Norwegian medical missionary left in charge. The cloud on the horizon is that the colonists already begin to show signs of helplessness, and desire to rely too much on the aid of Government, which has ruined so many of these enterprises. Government has paid for their journey to the place, about Rs. 1,820, and has advanced them a larger sum than this for their support till they should get in a harvest; but the latest reports seem to show that they find this system of living on advances too pleasant. They have mostly built themselves houses, but have cultivated very little land; and it is obvious that unless they raise a harvest in the autumn sufficient for their own support, they will have to subsist for another year on loans and will be crushed under a load of debt they can never repay. An officer who lately paid them a visit reports that they are living an idle life, and are even buying rice from adjoining villages instead of paddy; though their women are sitting unoccupied at home, and might be employed in husking the paddy, which would be a considerable economy. It is much to be hoped that they may see the necessity, before it is too late of leading a more strenuous and self-supporting life, and that this experiment may not be ruined, as so many others have been, by want of enterprise and stout-heartedness on the part of the settlers.—

—*Bombay Gazette*: "The Senate of the University, at a meeting held yesterday, resolved to abolish the rule under which candidates for Matriculation must have completed their sixteenth year."

In Surat and Baroda, we are sorry to see according to the latest reports, cholera continues to cause numerous deaths. During the week ending the 29th June the number of cases of cholera reported at Surat was 564; deaths 236. At Baroda, during the same period, 149 cases and 72 deaths were reported."

"It is satisfactory to find the Archbishop of Amiens sending a pastoral letter to his clergy on the subject of alleged apparition of the Virgin Mary, in which he declares 'the Holy Virginis thereby made to play a ridiculous and unworthy part,' and denounces 'the ridiculous illumination and meetings in honour of this imposture."

—The *Chicago Times* had all the changed passages of the revised New Testament telegraphed from London by special despatches immediately after the distribution and these all appeared in its colums the next morning. On Friday night the Chicago papers, not satisfied to wait for the arrival of copies of the new Version by mail, had the entire volume telegraphed from New York. This novel despatch contained 99,658 words while other special despatches swelled the aggregate that night to 109,436 words.

—*Dnyanodaya*: The mirror and its four magnets, by means of which the Atlantic cable dispatches are received, often weigh less thau the tenth of a grain. The mirror turns and reflects a ray of light whenever a current is passed and a message has been sent from England to America through one cable, and back again through another, and then reod from this delicate galvanometer by the use of a battery of a grain of Ziuc and a drop of water in a lady's thimble.

Selections.

EXAGGERATION.

Some habits are so unconsciously practised that a movement to mend them is the only way to detect them. The beam in one's own eye is less noticed than the mote in another person's eye.

A family while at the breakfast-table one morning, pledged themselves to observe the strictest veracity for that day. A member of the family tells the 'consequences.'

As a first-fruit of the resolve we asked the one who suggested it—

'What made you so late at breakfast this morning?'

She hesitated, began with 'Because I couldn't'—and then, true to her compact, said 'The truth is, I was lazy and didn't hurry, or I might have been down long ago.'

Presently one of them remarked that she had been very cold, adding 'I never was so could in my life.'

An inquiring loqk caused the last speaker to modify her statement instantly with 'O, I don't think it was so cold after all.'

A third remark to the effect that 'Miss So-and-so was the homeliest girl in the city,' was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely.

So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interest of truth.

One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careless statements demanded under this new law.—(*N. Y. Evangelist.*)

Miscellany.

—Extract from Mahan's "Out of Darkness into Light:"

"We notice what may be regarded as the most common defect in Christian character, in those cases where we must suppose there has been a real entrance into the religious life. The spiritual life process does not advance beyond the passive state. There has been real conviction of sin, repentance towards God and faith towards our Lord Jesus Christ, with conscious assurance of pardon and of peace with God. There is, on the other hand, no dedication for positive and active service as servants of Christ, and no anointing or enduement of power from on high for such service. Religion in such cases, is passive rather than active, negative rather than positive, and receptive rather than aggressive. Individuals present themselves to Christ to be saved, and not, in addition to this, a living sacrifice dedicated for active service and for this reason acceptable to God. They regard themselves as called for the mere attainment of personal salvation, and not to hold out the word of life, to shine as lights in the world, and to do efficient service in the great work of perfecting the saints and saving souls from death.

"The apostle exhorts believers to leave the first principles of the doctrine of Christ, the immature and passive state in which the mind is occupied almost exclusively with the matter of our personal salvation, and go on unto perfection."

—Orissa Baptist Mission Report; Mr. Heberlet:

"We met large companies of pilgrims wending their way to the shrine at Pooree, under conduct of the pandas or pilgrim-hunters sent out from thence to bring in grist to the mill. In answer to our questions, these deluded people could give no better reason for their journey than 'custom,' the practice of their ancestors, and the example of their neighbours. One group of men had with them a young fellow for whom they asked and obtained some medicine. In great pain, and groaning piteously at every step of the pony upon which his companions had set him, when he became unable to proceed: I fear his eyes never had their desire of beholding the ugly image at the shrine. Another time we passed a woman evidently very sick, and staggering along with the help of two others who held her by the arms, while just in front lay a stream that must be forded that cold day: it needed no prophetic talent to foretell her fate. At one of the bungalows a few minutes prior to our arrival, a poor old man went to beg a drink of water from the chowkidar; and having received it turned to leave, but dropping down was gone in an instant. Sweepers were called to throw his body to the vultures; and when we got there, a pair of worn-out shoes alone remained to mark the spot where a weary life-pilgrimage came to an end. At another bungalow we found a poor creature with feet all swollen and bandaged: very much reduced by dysentery, he lay there quite unable to move about, and begged of us piteously to give him a drink of water. There was a tank not more than fifty yards off; but since he came and lay down there two days before, he had not been able to get to it and refill his lota, and there was none who would help him. He, a brahman, drank greedily of the water we gave, and then took some food we had prepared for him, a handful of raw dál being all that he had had for the two days he lay there. Leaving his home in the north-west, this man had wandered from one holy place to another, finishing up with Pooree, after which he turned his face homewards; but dysentery set in, and he had dragged himself on from day to day till his strength failed him and he lay down—to die there but for our coming and help. Truly their sorrows shall be multiplied that hasten after another god.

Same; Pooree; Mr. Vaughan:

I have paid several visits to this celebrated city, but always quitted it with a sense of relief. What there is in Pooree to attract the Hindoo I am at a loss to conceive: a more barren, uninteresting place, I have never seen. And yet so long as Pooree is what it is in the estimation of Hindoos, it must ever be a place of the deepest interest to the Missionary: so long as they crowd there to behold the false Jagannath, must the invisible though true One be set forth as the object of faith.

At the Chandan Jatra the preachers and I went daily to the broad road, and to some of the many small streets with which Pooree abounds. The brahmans still do a good trade there, and it is no matter of surprise that they should often interrupt us; but speaking generally, we were heard fairly well.

We were unable to go to Pooree for the Rath, and the state of the roads was such that it was with the greatest difficulty and delay that the preachers succeeded in reaching the place. There were, we are informed, very few pilgrims as compared with other years; and owing to the fact that there was considerable delay before the Government permitted the faultily-built cars to be dragged to their destination, many returned to their homes before the consummation of the festival. The car-dragging process is dangerous in the extreme, and we are glad to find that the Government takes such precautions as those adopted in this case. Surely such huge, ponderous castles, manned by half-frantic brahmans, dancing, and gesticulating until the crowd becomes as excited as themselves, ought not to be allowed to move until it be ascertained that they are built on sound principles, and have powerful and effective breaks attached.

TELEGRAPHIC NEWS.

Paris, June 30th: The Metallic Conference reassembled here to-day, but nothing of importance transpired, and the meeting was adjourned until Saturday next.

Algiers, 30th: The Arabs opposed the landing of some French troops at Sfax to-day, and during the affray that ensued the French Consul was wounded.

London, July 1st: The latest advices from Ireland state that owing to evictions being still carried out at Mitchelstown, the riots there have been renewed, in the course of which thirty people have been wounded.—The House of Commons last night resumed the debate upon the Irish Land Bill. The Government accepted an amendment that the Land Bill should apply to existing leases in cases where these are opposed to the spirit of the Land Act of 1870. The Conservative members are exasperated at this.

2nd: A long and animated debate took place in the House of Lords last night relating to the Bessborough Land Commission. The Duke of Argyll strongly denounced the report of the Commission as being onesided and unreliable. Lord Salisbury said the report was untrustworthy and formed the basis of the Irish Land Bill. Lord Granville said that the discussion was a bad augury for the Land Bill.—General Sir F. Roberts has been officially gazetted ordinary member of the Council of the Governor of Madras.—A rise has taken place in the price of silver, owing to rumours that the Bank of England is about to place a large amount of bullion in reserve.

New York, 2nd: General Garfield, the President of the United States, was shot at to-day and dangerously wounded, and is reported to be dead.—The excitement produced by the event is intense.—The assassin has been arrested.—Later particulars respecting the attempt upon the life of General Garfield state that he was pistolled at a railway station, while on his way north. He was at once conveyed back to the White House at Washington.—The President is wounded in the right arm and hip. The surgeon's report states that the wounds are not necessarily fatal.—It is rumoured that the assassin is a consul, lately dismissed from his post by the President.

Paris, 2nd: The Metallic Conference met here today. Mr. Thurman, the United States representative, made a long speech, advocating bi-metallic currency. The meeting then adjourned until Monday.

Tunis, 2nd: The excitement still continues at Sfax. A holy war is being preached against the Christians. All the Europeans have taken refuge in the shipping in the harbour, fearing a general rising any moment.

Prague, 2nd: The Anti-German riots continue here.

St. Petersburg, 2nd: H. R. H. the Duke of Edinburgh, in command of the British Reserve Squadron, has arrived at Cronstadt.

New York, 3rd: Latest accounts state that President Garfield is in a desperate condition, internal hæmorrhage having set in.—The assassin is a Mr. Charles Gaiteau, an attorney of Chicago. His motives for the crime arose from being a disappointed place-hunter.—NOON. The latest bulletin respecting President Garfield's condition states that he is improving, and has been able to sleep. He has taken some nourishment and is cheerfull, and the temperature of his body is normal. The doctors have not yet succeeded in extracting the bullets.—President Garfield's condition is less favourable. One of the bullets has pierced his liver and is embedded in his abdomen.—Her Majesty the Queen, H. R. H. the Prince of Wales, and the Governor-General of Canada have telegraphed messages of sympathy with the President.—M. Gaiteau, the assassin, is supposed to be insane.

London 4th: Mr. Thurman, the American representative, in his speech at the meeting of the Metallic Conference on Saturday, expressed his opinion that the offers made by England and Germany would not warrant the United States to allow the free coinage of silver.

New York 4th: This morning's bulletin states that President Garfield has intervals of dozing. He complains of pain in his feet. Symptoms of tympanitis have appeared.—From all accounts it is certain that Mr. Gaiteau, the assassin, has been a long time insane.—This evening's bulletin states that the President's condition is unaltered, although his symptoms have fluctuated during the day.

Constantinople, 4th: The Turks have re-entered Arta, which they lately evacuated under the provisions of the Turko-Greek convention.

London, 5th: In the House of Commons last night, the Premier made a statement concering the business of the session, and said that the principal Bills would have to be abandoned.

New York, 5th: This morning's bulletin states that the President has passed a good night, and that a decided improvement in his condition has taken place.—EVENING. This evening's bulletin states that President Garfield has decidedly improved.

Tunis, 5th: The French have bombarded Sfax.

Athens, 5th: The Greek troops have crossed the frontier and are advancing.

London, 6th: Clauses seven to elven inclusive of the Irish Land Bill have passed the Commons in committee.—Latest advices from the Transvaal state that the Boers who were charged with the murder of Captain Elliott and Mr. Malcolm have been committed for trial.—The *Daily News* publishes a telegram from Merve, dated 22nd June, stating that the Russians have occupied the entire north bank of the river Attrek as far as Kuchan.

New York, 6th: The latest bulletin states that there is considerable improvement in President Garfield's condition.

Paris, 6th: In the Chamber of Deputies to-day a debate took place upon Treaties of Commerce. M. Tirard (Minister of Commerce and Agriculture) said that France will insist upon specific duties.—At the meeting of the Metallic Conference to-day Signor Doda (Italian Delegate) explained that Italy was willing to enter the League of the Latin Union and the United States on certain conditions.—The Hon. C. W. Fremantle (British Delegate) made a semi-official statement that the Bank of England would willingly increase its reserve of silver if the League accepted an unlimited silver coinage.—The Conference was adjourned until Friday next.

Athens, 6th: The Greek troops have occupied Arta and Punta. Public rejoicings in celebration of these events are taking place here.

Constantinople, 6th: The sentence of death passed on Midhat Pacha has been commuted to exile to Arabia.

London, 7th: In the House of Commons last night Mr. Forster (Chief Secretary for Ireland) with reference to the Land Bill said the Government intends proposing to lend half the arrears of rent of 1878 and 1879 where the tenants of £30 and under agree with the landlords.

PASSENGERS SAILED.

Per P and O Str *Siam*, 5:

For Southampton.—Col and Mrs Johnstone, Miss Lloyd, Two Masters Johnstone, Two Misses Goad, Mr and Mrs Toomey, three children and infant, Mr P Ryan, Mr W Herd, Mr D M Slater, Mr R Amos, Lieut J W Dunlop, RA, Mrs Brewer, one daughter, two sons and one infant, Mr F H Smalpage, Mr J G Barclay, Col and Mrs Orr and two children, Mrs Proctor and infant, Mrs Kennedy and child, Major A Vallings, Mr A Macgrath, Mr B D Lavatte, Mr E Udny, Col Pierce, 10th N I, Mr Ward and two sons, Mr and Mrs W L Henderson, Capt Seaton, Mr T H Moore, Mr and Mrs C Sadler and child, Mr T E Ivatt, Mr and Mrs Chambers and 2 infants, and Mr W Gostling.

For Brindisi.—Mr G Macaulay. Major Coddrington, Capt A Stiffe, Col Gillespie, Lieut-Col J F Tennant, Major H S Jarrett, Rev and Mrs Foulkes, Mr W C Macpherson, Major E Swetenham, Capt J H Ewart, Major Grant, Mr Henry Lee, CS, Major W J Williamson, Mr W H Dobbie, Mr J H S Reid, Mr and Mrs Bayley, Mr T D Beighton, Mr C Longhurst, Lieut-Col W Garrow Waterfield, Major T W Jackson, Major R A Price, A Gentleman, Mr Thos Beinston, Mr J F Fowler, Lieut J C Dewar, Mr G W F Buckland, Major W J Heaviside, RE, Lieut J R K Le Heyland, Lieut F G Allsopp, Surgeon-Major Caldwell, Capt J W Rivett-Carnac, Mr F S P Lely, Mr Henry Lee, Mr H B Harrington, and Mr R B McCabe.

For Venice.—Mr and Mrs Rosenthal and child, Col Denis de Vitre, RHA, Mr T W Knight, Lieut Bittleston, and Col Lindsay, R E.

For Aden.—Mr K Swamy, wife and child.

PASSENGERS ARRIVED.

Per P and O Str *Gwalior*, 4:

From Southampton.—Lt-Col and Mrs Channer, 1 infant and 2 children, Capt and Mrs B Channer, Mrs J Campbell, Mr J O'Brien, and Mr W Woodhouse.

From Brindisi.—Major H Pritchard, Mr G H Cooke, Lieut-Col Hatchell, Mr A Hughes, Major General Cadell, Dr and Mrs Prentis, Capt D W K Barr, Mr T Bartlett, Dr Kelly, Mr E Palmer, Mr J McClintock, and Col J Mullins.

From Venice.—Mr A P Sinnett, Mr O Barrow.

From Malta.—Mrs Freeman.

From Suez.—Capt Curzon Wylie.

From Aden.—Mr E A Windle, and Mr J Jones.

Domestic Occurrences.

MARRIAGE.

FOWLER—MCKENZIE—June 20th, at St Thomas' Cathedral, by the Bev A C Lochie, George William, third son of William Fowler, Esq, Necton, Norfolk, to Amelia Mary, eldest daughter of the late A McKenzie, Esq., Bombay.

DEATHS.

ATKINSON—In London, after a short illness, Mrs Atkinson, the wife of Mr Serjeant Atkinson, of the Bombay Bar.

TAYLOR—June 2nd, at 2, Queensberry Terrace, Edinburgh, the Rev Joseph van Someren Taylor, B A, Missionary in Gujarat of the Irish Presbyterian Church, aged 60 years.

BRUCE—June 21st, at Wimbledon, Surrey, Kathleen, the wife of Brigade Surgeon S L Bruce, 25th Regiment, Bombay N L I.

HAYTER—June 27th, at Mazagon, David Hayter, aged 58 years, deeply regretted.

CUMMING—July 3rd, at Poona, Julianna, the wife of A Cumming, of Bombay, aged 49 years.

ATKINSON—July 3rd, at Poona, Mrs C A Atkinson, relict of the late Hugh Atkinson, Esq., Bombay, aged 64 years.

VANOVY—July 6th, at Khundwa, Marcus Edmund Vanovy, only son of the late Moritz Vanovy, of London and Bombay, aged 20 years.

WEEDON—July 7th, at Malbar Hill, Mervyn Yorke Pryce Weedon, the infant son of Mr and Mrs Pryce Weedon, aged 8 months and 9 days.

"BOMBAY GUARDIAN."

Subscriptions received from 2nd to 9th July 1881.

Major Gen. Sir R. Phayre, 31st May 1882, Rs. 7-10; Mr. Macdermott, 1st October 1881, Rs. 6; W. Thorley, 6th December 1880, Rs. 1-8; E. Nutty, 30th June 1881, Rs. 3; G. Ainsworth, 23rd May 1881, Rs. 2; Rev. L. Nubling, 10th May 1882, Rs. 7-10; A. Christie, 12th November, 1881, Rs. 5.

Correction:—In the last week's issue for Rev. J. W. Sibley, 4th June 1882, read 6th April 1882.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

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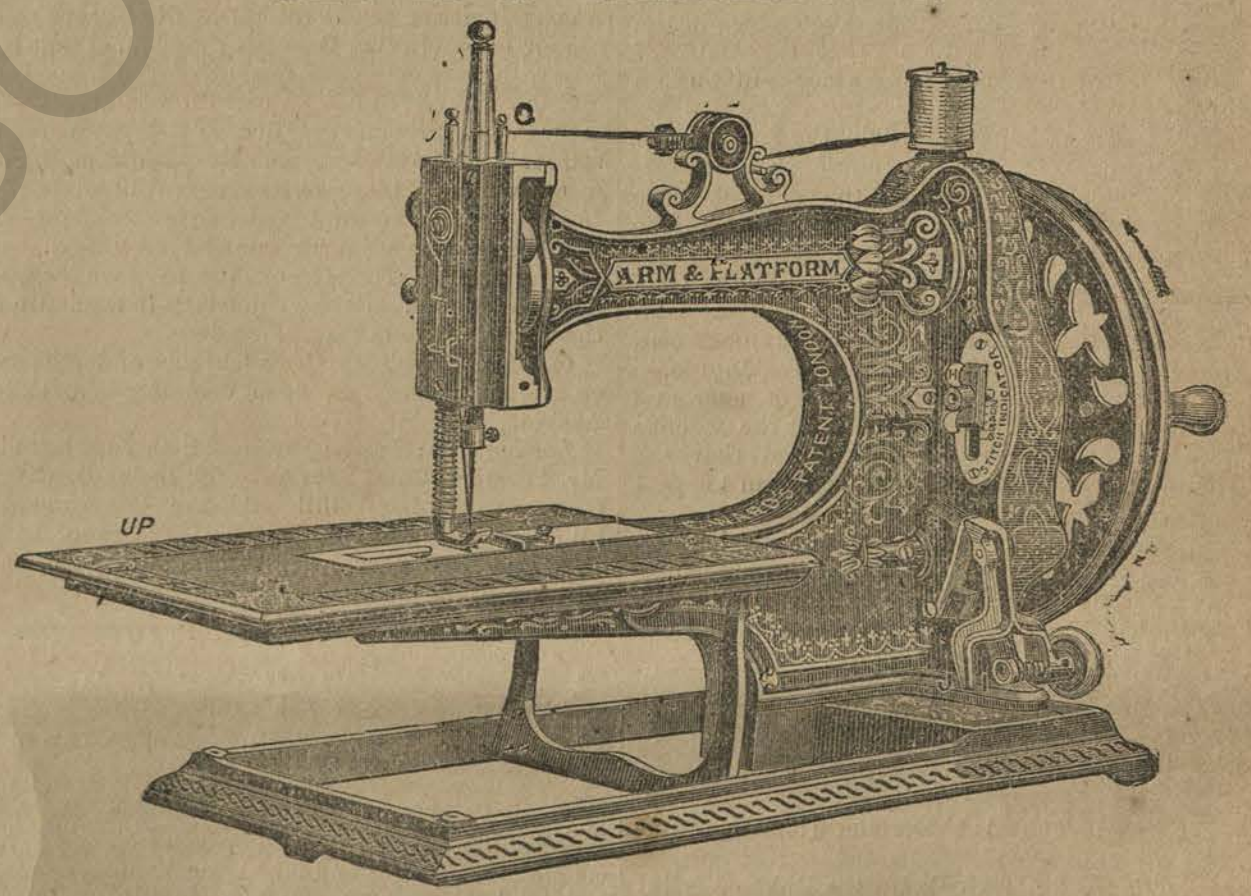

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